# Unit Six

# *Liturgy: The Celebration of the Christian Mystery*

It is the mystery of Christ that the Church proclaims and celebrates in her liturgy. Through liturgy we experience and give witness to the Risen Christ.

**6.1 Liturgical Basics**

Key Concept

**Liturgy** is the supreme act of the Church in which the faithful engage in public worship of God.

Key Terms

Liturgy Liturgical Year

Liturgical Cycles Liturgical Season

Lectionary Sacramentary

Advent Christmas

Epiphany Lent

Easter Ordinary Time

Easter Season Easter Tridium

Celebration of the Lord’s Passion

Outline

## Liturgy

1. Liturgical prayer is not private prayer, but an assembly of the faithful participating in the official prayer of the church.
2. Authentic Liturgy
   * 1. Is carried out by a minister authorized by the Church.
     2. It follows carefully the rite promulgated by the Church.
3. The Purposes of Liturgy
   1. Offer a mystical encounter with the Divine
   2. Give glory and honor to God through prayer.
   3. Build up the faith of the people.
   4. Teach the faithful the meaning of Christ’s words through the sacred mysteries.
   5. Express an aesthetic and artistic presentation of the Love of God.
4. The Liturgy includes
   1. The celebration of the Seven Sacraments and most especially the Holy Eucharist.
   2. The celebration of the Liturgy of the Hours.
   3. Other non-sacramental public worship in the Church. *(Benediction)*
5. Theology of Liturgy (1077-1083)
   1. The Liturgy is the work of the Holy Trinity through which God blesses humanity
   2. To be blessed is to surrender to the Will of God in humility with adoration and thanks.
   3. Liturgy is the realm where the divine blessing is most fully revealed and communicated to those well-disposed to God.
6. The Dual-Dimension to Liturgy (1118)
   1. Liturgy is a response of the faith and love of the Church united to Christ in the Holy Spirit.
   2. The Church offers the divine blessing back to God while praying that God will continue to pour his blessing out upon humanity.
7. The Paschal Mystery
   1. Christ is glorified in the Liturgy because it is His Paschal Mystery made present. (1084-1109)
   2. The Paschal mystery is a unique historic event.
   3. Unlike other historic events, the Paschal Mystery transcends time and abides in the liturgy of the Church.
8. The Holy Spirit
   1. The Holy Spirit acts in the sacramental life of the Church. (1091-1109)
   2. The Holy Spirit is the artisan of God’s Masterpieces, the sacraments of the New Covenant.
   3. Prepares the faithful with their consent to be a people well-disposed to Christ.
   4. Offers spiritual understanding of the Word in accord with the disposition of the person.
   5. Makes present the events of our salvation in the veil of Liturgy.
   6. The Holy Spirit’s transforming power in the liturgy hastens the coming of the Kingdom and consummation of the mystery of salvation.

## Liturgical Time

1. Liturgical time refers to the schedule whereby we commemorate various people and events in Salvation History.
   1. **Liturgical Year** refers to the annual sequence of observances that the Church has memorialized.
   2. **Liturgical Cycles** refers to sequence of liturgical readings based primarily on one of the synoptic Gospels.
      1. Cycle A: Matthew
      2. Cycle B: Mark
      3. Cycle C: Luke
      4. John is proclaimed on particular Sundays in each of the cycles.
2. **Liturgical Seasons** refer to the sequence of seasons that celebrate the life, death, and resurrection of Jesus.
   1. **Advent** is liturgical season when we prepare for Christmas, Jesus’ first coming, and His second coming at the end of time.
      1. Advent is celebrated in four successive weeks (Sundays) beginning with evening prayer on the Sunday falling on or nearest November 30 and ending before evening prayer of December 24.
      2. Until December 16, the emphasis is on Jesus second Coming.
      3. From December 17 on, the emphasis is on events immediate preceding Jesus’ birth.
      4. Season has a penitential aspect to it as we repent in
      5. Expectation of the Lord’s coming. The Gloria is omitted, but the Alleluia before the Gospel is retained.
   2. **Christmas** is the liturgical season that celebrates the birth of Jesus.
      1. Christmas is celebrated from evening prayer on December 24 through the Sunday commemorating the Baptism of the Lord, Sunday after the **Epiphany**, visit of the Magi.
      2. Christmas celebrates who Jesus is, one divine person with a truly human and truly divine natures.
      3. The manifestations of His identity make this the second most important season after Easter.
   3. **Ordinary Time** refers to the liturgical season in which the mystery of Christ revealed is celebrated in all of its aspects.
      1. Ordinary Time extends from the Monday after Baptism of the Lord until the Tuesday before Ash Wednesday.
      2. Then there is a break for Lent and Easter.
   4. **Lent** refers to the liturgical season of 40 days of preparation for the Paschal Mystery.
      1. It begins on Ash Wednesday and ends on Holy Thursday before the celebration of the Lord’s Supper and includes six Sundays.
      2. This is the most serious penitential season of the Church year in which the faithful are called to extra prayer, fast, abstinence, and alms giving.
   5. **Easter Tridium** refers to the celebration of the key events in of the Death of Jesus.
      1. Begins with the celebration of the Lord’s Supper on Holy Thursday evening.
      2. **The Celebration of the Lord’s Passion** is the liturgy celebrated only on Good Friday in place of the Mass. It includes:

Liturgy of the Word

Veneration of the Cross

Holy Communion

The Easter Tridium culminates in the Easter Vigil Mass and ideally closes with the Easter Vespers

* 1. **Easter Season** celebrates the resurrection of Jesus Christ.
     1. It begins on Easter Sunday and concludes on Pentecost—fifty days later.
     2. These celebrations rejoice in the resurrection and Jesus post resurrection ministry.
  2. Ordinary Time II extends from the Monday after Pentecost Sunday until the Solemnity of Christ the King on the 34th Sunday of Ordinary Time.

## Liturgical Days

1. Solemnities are the most important days in the calendar
   1. They celebrate an event in the life of Jesus or Mary or celebrate a saint important for the Church as a whole or for the local community.
      1. The Mass of a solemnity has proper readings, and the Gloria and Creed are recited.
      2. Outside of Advent, Lent and Eastertide, if a solemnity falls on a Sunday, it is celebrated in place of the Sunday.
      3. Observance begins with evening prayer I of the preceding day.
   2. Some also have their own vigil Mass for use when Mass is celebrated in the evening of the preceding day.
   3. The celebration of Easter and Christmas, the two greatest solemnities, continues for eight days, with each octave governed by its own rules.
2. Feasts are the next most important liturgical days.
   1. They include lesser events in the life of Jesus, Mary or an Apostle (theologically speaking) or for major saints.
   2. They are celebrated within the limits of the natural day and do not have evening prayer on the eve except for feasts of the Lord that fall on a Sunday in Ordinary Time.
3. Memorials are commemoration of a saint of lesser importance.
   1. Many memorials are optional or only observed in specific dioceses, regions or nations.
   2. Their observance is integrated into the celebration of the occurring weekday in accord with the norms set forth in the General Instructions of the Roman Missal and the Liturgy of the Hours.
4. Ferial Weekday is a weekday in ordinary time on which no solemnity, feast or memorial is observed.

## Liturgical Colors

1. White
   1. Christmas and Easter
   2. Feasts of Our Lord (excluding Passion), Blessed Mother, Angels, Saint who are not martyrs
   3. Funeral Masses
2. Red
   1. Our Lord’s Passion
   2. Pentecost
   3. Birthday feasts for Apostles and Evangelists
   4. Martyred Saints
3. Violet
   1. Advent and Lent
   2. Rose on Gaudete Sunday ((3rd Advent) and Laetare Sunday (4th Sunday of Lent)
4. Green is for Ordinary Time.

## Holy Days of Obligation

|  |  |
| --- | --- |
| Event | Date |
| Solemnity of Mary, Mother of God | Jan 1 |
| Ascension | Thursday 6th Week Easter Season |
| Assumption | Aug 15 |
| All Saints Day | Nov 1 |
| Immaculate Conception | Dec 8 |
| Christmas | Dec 25 |

## Sacred Books

1. **Lectionary** is the book containing all of the Scriptural reading needed for the celebration of the Sacraments.
2. **Sacramentary** is the book containing the liturgical prayers, rubrics and directives used while offering Mass.

## Sacramental

1. **Sacramental** refers to a sacred sign or action, which resembles but is different from a Sacrament.
2. Comparing Sacraments and Sacramentals

|  |  |
| --- | --- |
| **Sacrament** | **Sacramental** |
| Instituted by Christ | Instituted by Church |
| Imparts grace by virtue of the rite itself. | Imparts grace by virtue of the intercession of the Church |
| Grace is present regardless of the disposition of the receiver | Grace is present depending on the disposition of the receiver |

C. Examples: *holy water, scapulars, rosaries, and blessings.*

Exercise

Explain how the liturgical season corresponds to the Jesus revealing His unique identity and place in history.

Review

1. What is necessary for liturgy to be authentic?
2. What is the purpose of liturgy?
3. How is Good Friday different from every other day on the liturgical calendar?
4. What and when are the Holy Days of obligation?

## 6.2 Qualities of Liturgy

Key Concept

Church teaching guides the faithful in the pursuit of quality liturgy.

Key Terms

Noble Simplicity Noble

Simple Apostolic Tradition

Ecclesial Tradition Institution

Outline

The Good of Liturgy

1. Things and acts are called “good” because they cause some or all of the facets of happiness to occur.
   1. Aristotle says that a supreme good would result in the most possible actualization of happiness; we would be the most complete.
   2. We would know it was the supreme good because:
      1. It is desirable for its own sake.
      2. It is not desirable for the sake of some other good.
      3. All other goods are desirable for its sake.
2. Those things that we do for their own sake are more important than those things that we do as a means to another end. *Liturgy is an act we do or should do for its own sake.*
3. The Church has identified a number of qualities that mark quality liturgy.
   1. God centered
   2. Nobel simplicity
   3. Continuity of our tradition
   4. Fidelity to the Church
   5. Pastoral engagement

God Centered

1. All worship should center on God.
   1. Liturgy offers a way of physically acting in hopes of a spiritual experience.
   2. Liturgy must “speak” reverently to God about God so that we experience the reality of God.
   3. The church or chapel should be seen and treated as a holy place set apart for encounters with the Divine.
2. Reverence in Worship
   1. The liturgy should communicate a sense of the sacred leading us to feelings of awe and wonder.
   2. A liturgical celebration is an invitation for a priestly people to seek the holiness to which God calls us.

Noble Simplicity

1. **Noble Simplicity** means that the liturgy should balance being neither casual and careless or pretentious and self-consciences.
   1. **Noble** means distinguished due to excellence.
   2. **Simple** means lacking in complexity or affectation.
2. Setting for Liturgy
   1. The liturgical setting should be furnished in such a way as to be neither tacky nor ostentatious. *The table for the gifts should be “noble”—made for liturgy, and simple –made of wood (not gold).*
   2. Liturgy should reflect the glory of Christ’s resurrection without worldly pomp.
3. Liturgies should be well-planned and prepared so that nothing happens that distracts from a focus on God.
   1. Culture has a strong bearing on our perceptions making noble simplicity a difficult standard to find and maintain.
   2. Liturgies are the principle way in which we experience Catholicism.
4. We require catechesis so we understanding what is happening during liturgy and recognize noble simplicity.
   1. Without the discipline of simplicity, nobility can degenerate into superficial fussy ritualism.
   2. Without nobility, simplicity can degenerate into banality and ugliness.

Tradition

1. Tradition comes from the Latin verb meaning to hand on.
   1. An Institution is a set of values deemed too important to be changed by individuals.
   2. Every institution has tradition because handing on values is the practical way to keep them from changing.
2. Christian Tradition aims at handing on the theologically accurate and apostolically authentic values of Jesus Christ in such a way as to make sense to each successive generation.
3. This balance is struck in the distinction between Apostolic and Ecclesial tradition.
   1. **Apostolic Tradition** refers to the beliefs and practices of the Church during the apostolic age *Immaculate Conception, Assumption*. (0075, 0490-0493, 0966)They are part of the public revelation. They are the source of Sacred Scripture. (0076) Example: Sacraments
   2. **Ecclesial Tradition** refers to the various ways in which the apostolic tradition is expressed. (0083)
      1. These traditions are not in themselves part of the public revelation of the Church.
      2. They may vary as they are adaptations for different places and times. *Mass after VII.*
4. Focusing on Tradition in Liturgy
   1. The verbal and physical should not be ends in themselves, but gateways to reflective and spiritual.
   2. The liturgy should not be done in styles that reflect the goals on mass communication.—it’s not a show; it’s a prayer.
   3. The personalities of the ministers should not become the focus of the liturgy; keep it centered on God.
   4. The various elements of the liturgy (prayers and music) should not distract from the goal of liturgy, which is to engage the Divine.

Fidelity to Church

1. Fidelity to the Church means that the liturgical practice is consistent with Church practice in the throughout the world.
2. Liturgy has a certain institutional quality needed to maintain the integrity of the event.
   1. An **Institution** refers to a set values deemed too important to allow anyone or everyone to change them.
   2. The unity of liturgical worship reflect the oneness of the Church.

Pastoral Engagement

1. Liturgy invites people of a particular culture and time in history to engage the Divine.
   1. To succeed, liturgy must be authentic to the apostolic tradition in such a way as to make sense to the faithful.
   2. The ecclesial tradition of the Church takes the lead.
2. Pastoral creativity plays a role in better engagement.
   1. Masses to celebrate special events in the lives of people or communities. *Graduation Mass*
   2. Special additions to a liturgy *House banners at PND all-school Masses.*

Exercise

Explain the concept of noble simplicity

Review

1. Why does liturgy need to be God centered?
2. What is the difference between apostolic and ecclesial tradition?
3. Why does liturgy need to be instutionalized?
4. What is the role of creativity in liturgy?

## 6.3 Liturgy of the Hours

Key Concept

**Liturgy of the Hours** is the book of daily public prayer of the church.

Key Terms

Liturgy of the Hours .

Outline

Necessity and Purpose

1. Nothing Catholic happens in the absence of prayer and the Liturgy of the Hours serves as the foundation of Catholic practice.
   1. The Hours are a communal prayer dating back to the origin of Christianity.
   2. The prayer occurs at various time through the day.
2. Gathering for communal prayer has two important consequences.
   1. It avoids overtly individualizing one’s understanding of the Divine. *Jesus is exactly who I want him to be.*
   2. The communal gathering has a greater power to witness than an individual.

Brief History

1. The general idea of the Liturgy of the Hours can be traced back to two Scripture passages.
   1. Jesus calls his disciples to pray always (LK 18:01)
   2. The Psalmist says, “Seven time a day I praise you.” (PS 119.164)
2. This led to the division of the day into eight prayer times.
   1. [Matins](http://en.wikipedia.org/wiki/Matins#Roman_liturgy_of_recent_centuries) (during the night, at midnight with some); also called [Vigils](http://en.wikipedia.org/wiki/Vigils) or [Nocturns](http://en.wikipedia.org/wiki/Nocturns" \o "Nocturns) or, in monastic usage, the Night Office
   2. [Lauds](http://en.wikipedia.org/wiki/Lauds) or Dawn Prayer (at Dawn, or 3 a.m.)
   3. [Prime](http://en.wikipedia.org/wiki/Prime_(liturgy)) or Early Morning Prayer (First Hour = approximately 6 a.m.)
   4. [Terce](http://en.wikipedia.org/wiki/Terce) or Mid-Morning Prayer (Third Hour = approximately 9 a.m.)
   5. [Sext](http://en.wikipedia.org/wiki/Sext) or Midday Prayer (Sixth Hour = approximately 12 noon)
   6. [None](http://en.wikipedia.org/wiki/None_(liturgy)) or Mid-Afternoon Prayer (Ninth Hour = approximately 3 p.m.)
   7. [Vespers](http://en.wikipedia.org/wiki/Vespers) or Evening Prayer ("at the lighting of the lamps", generally at 6 p.m.)
   8. [Compline](http://en.wikipedia.org/wiki/Compline) or Night Prayer (before retiring, generally at 9 p.m.)
3. Over the centuries the details changed as various reforms were undertaken.
   1. The last major reform occurred in the context of the Second Vatican Council.
   2. The goal was to help Catholics again recognize the Liturgy of the Hours as ritual expression of their union with Christ.
4. Theology of the Vatican renewal.
   1. Emphasized that the Hours is ideally a public communal prayer.
   2. Hours is the prayer of the entire Church and not just for the clergy and religious.
   3. Lauds and Vespers are more important than the other times and should be omitted only for a serious reason.
   4. Other Hours may be prayed as events permit with the goal of being as close to the prescribed time as is reasonable.

Major Hours

1. Morning Prayer
   1. Invitatory
   2. Hymn
   3. Psalm of Praise
   4. Old Testament Canticle
   5. Psalm of Praise
   6. Old Testament Canticle
   7. Passage from Scripture
   8. Responsory Verse
   9. Canticle of Zechariah
   10. Intercessions
   11. The Lord’s Prayer
   12. Concluding Prayer
   13. Blessing by a Priest or Deacon or closing Versilce
2. Evening Prayer
   1. Opening Versicle
   2. Hymn
   3. Psalm
   4. Old Testament Canticle
   5. Psalm
   6. Old Testament Canticle
   7. Passage from Scripture
   8. Responsory Verse
   9. Canticle of Zechariah
   10. Intercessions
   11. The Lord’s Prayer
   12. Concluding Prayer
   13. Blessing by a Priest or Deacon or closing Versicle.
   14. **Preparation for a Sacrament**

Key Concept

Baptism initiates a person into the Mystical Body of Christ and the Church.

Key Terms

Good

Outline

The Good of Sacraments

1. **­Good** or **goodness** refers to an objective quality of a thing or act that means it can actualize potential in whole or in part.
   1. The nature of the thing or act determines both what is good for it and what it is good for.
   2. Because we are both body and soul, we seek goods that are both physical and spiritual.
2. The good of sacraments are that they take a material thing (bread, wine, water, oil) and, through the power of Christ, build upon it to create a privileged encounter with the Divine.
   1. This good is intrinsic to the sacrament itself and not depended on opinion.
   2. The willingness of the recipient to accept and act on the grace of the sacrament, though it doesn’t change the reality of the sacrament, does impact its effectiveness.
3. God respects our free will and permits us to block or reduce the power of grace.
   1. Conversely, we can open our minds and hearts to grace.
   2. We do this by our willingness to experience conversion.

The Process of Conversion

1. Conversion is the cornerstone of the life of the Christian.
   1. Conversion is not a point, but a process.
   2. Throughout our lives we will experience conversions as we are called more fully into Christ. *The life of Simon Peter*
2. As our conversion deepens, we will find the experience of sacraments more fulfilling and desirable.
   1. We are becoming our better more Christ-like self in this life in hopes of being our best most Christ-like self in the next life.
   2. Since the purpose of this life is to fall in love with the Divine, we seek God through a commitment.
   3. We are called to love the Father as Jesus does with our whole heart, mind, soul, and self, and others as Jesus loves them.

Disposition of the Soul

1. Recall the Values of Jesus.



1. These are the values that sacraments celebrate and empower.
   1. To the degree that these are our values, we will experience the power of the sacraments.
   2. If we settle for less, then we settle for sacraments that seem superficial and weak.

Liturgy and Sacrament

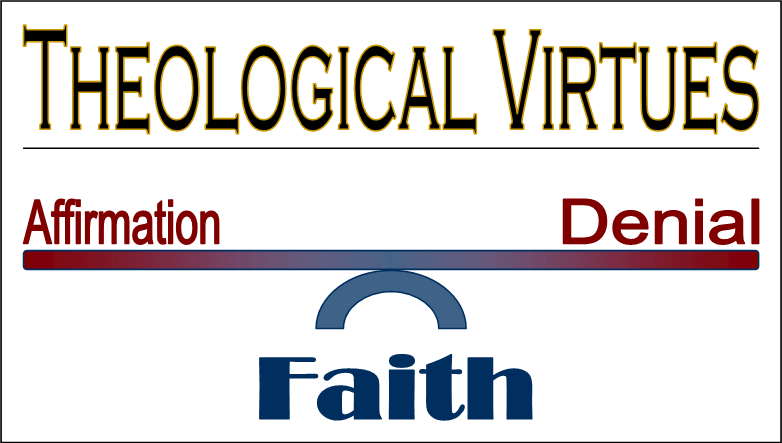
1. Liturgy names the formal experience of sacrament.
2. **Experience** refers to living through events that shape us as persons by providing the stuff out of which we form our values. To experience something is to internalize it—to make it part of the self.
   1. Experiences can be either direct or indirect depending on whether or not the experience is mediated. *Watch the game in person versus on television.*
   2. Experiences can be spontaneous or managed. *The Tower of Terror*
   3. Experiences lend themselves to being valued or disvalued.
      1. **Prepayback**: Best results first, then it declines with time even when stimulus increases. *Addiction*
      2. **Postpayback**: Worst results first, then it improves even when the stimulus decreases. *Reading*
3. Building a relationship with Christ is a Postpayback experience.
   1. The results are poor at first even with great efforts.
   2. Over time, the results improve as the needed effort eases.

Experiencing the Sacraments in Liturgy

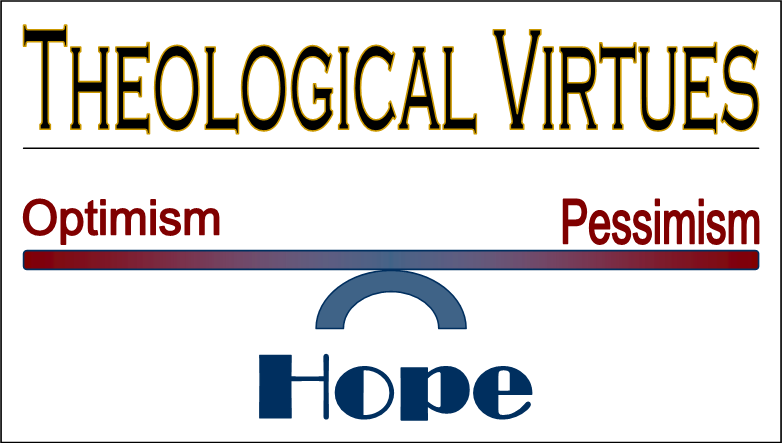
1. The sacramental experience is largely a mystical experience.
   1. Sacraments are not irrational, but are transrational—they transcend reason.
   2. The simple nobility of the liturgy helps to transfer the focus from the liturgy itself to the Divine.
2. The characteristic of mystical thinking indicate what our expectations might reasonably be when attending liturgy.
   1. Mystical reasoning is empathetic meaning that it requires a sense of connection to understand the meaning—we need a relationship with Christ
   2. Mystical reasoning is composition or thinking in terms of the big picture –why did God create us and what is our destiny?
   3. Mystical mode can point at a non- categorical truth called a metaphor and with this are created stories—the stories of the Divine Word.
3. Like all significant relationships, the sacramental experience requires faith, hope and love.

Theological Virtues

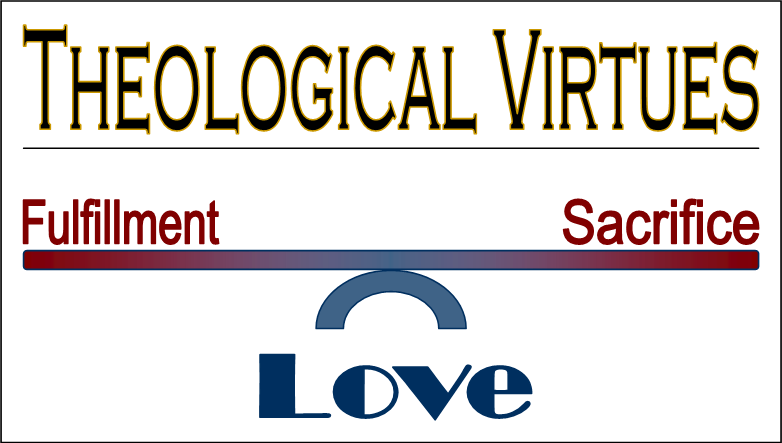
1. Theological Virtues are contemplation in response to grace. They are transrational drawing us beyond the limits of reason, but they are not irrational, contradicting reason. (1814-1829)
   1. Faith refers to the belief in propositions that transcend reason and cannot be proven with direct evidence. Faith balances affirmation and denial.



* 1. Hope refers to a trust in the possibility of salvation. Hope balances optimism with pessimism.



* 1. Charity (Love) is the commitment to the good of the other. It is the commitment to love God because God is God and others because of our love for God. Love balances the desire for fulfillment with the willingness to sacrifice most fully revealed in the passion, death and resurrection of Jesus.

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1. The Theological virtues offer the way to move beyond the happiness of pleasure and prosperity to the happiness of joy and contentment.

Going to Holy Mass

1. Predisposition means that there is an on-going continuity between the life we are living and our relationship with Jesus celebrated in the sacraments.
   1. We are in a state of grace.
   2. We pray.
   3. We try to do good acts and avoid evil acts.
2. Preparation means to think of going to Holy Mass as a time with a special person.
   1. Dress appropriately for the occasion.
   2. Arrive in time to settle yourself and place yourself in the presence of God.
   3. Remember, the church is a sacred place, so respect the sanctity of the locale.
   4. Go with no agenda other than to love the Father as Jesus does with your whole heart, mind, soul, and self.
   5. Seek to become your better more Christ-like self today and your best most Christ like self in eternity.
3. Like all important relationships that are based in faith, hope, and love, the experience of holy Mass:
   1. Is based in trust.
   2. Is a process and not a point.
   3. Requires a commitment and a willingness to be changed.
   4. Will have times of doubt and despair.
4. To fall in love requires one to let go, so let go and fall in love with the Divine.
   1. **Preparation for a Sacrament**

We conclude our study of Sacraments with Cormac Burke. "The Mass Explained." (Manila: Sinag-Tala Publishers, 1981).

## Introduction

To judge the "quality" of the Christian life of a community is always a difficult task, and perhaps a foolhardy one. There are so many factors that should be taken into account. And the most important of them are hidden!

Nevertheless, if the Holy Mass is the central act of our Catholic life, then Mass-going must surely remain one of the most indicative of these factors. With good reason therefore we consider the number of people coming to Mass, not only on Sundays but also very specially on weekdays. With even better reason we try to assess the "quality" of their participation in the Mass; their understanding of its nature and their application to their own lives of what it should mean for them. And we often think of the ways in which we can help them.

This is where our catechists on the Mass must come in: a constant catechesis, with big groups and small groups, with Sundays congregations and very particularly with the weekday ones; a constant and simple catechesis that is not afraid to drive home the basic points by dint of repetition.

The following commentaries — one for each day of the month — were first prepared for school use, with the idea of repeating them once every two or three months. They can easily be adapted for use on a different basis. The person-to-person style is no doubt more suited to the spoken word or to be put down in writing, but it seemed preferable not to change it.

Christ's action

The Holy Mass is the holiest thing we have here on earth. Why? Because it is the action of Christ. The main thing in the Mass is not what is read from the Holy Scriptures, even though this is the word of God and should be listened to as such. The main thing in the Mass is not what the priest preaches in his sermon nor what the people do or sing. The main thing is what Christ does. And what does Christ do in the Holy Mass? He offers himself for us, as he offered himself on the Cross. He sacrifices himself for us. That is why we say that the Mass is the same Sacrifice as that of the Cross renewed in an unbloody manner on the altar. On the altar just on the Cross, Christ offers his body and blood for us. The difference is that on the Cross his body and blood were visible to the eyes of those who were present, while in the Mass they are hidden under the appearances of bread and wine. But they are really present. This is the great fact. In each Mass, Christ is really present and renews the Sacrifice of the Cross.

Love for the Mass

"A man who fails to love the Mass fails to love Christ."1 To love the Mass is a guarantee for salvation. But to love the Mass does not mean just being present and no more. It means to be present with faith and devotion. It means to take part in the Mass, realizing what it is: the Sacrifice of the Cross renewed on the altar; and realizing that when we go to Mass, we go, as it were, to Calvary. And that we should be present there, like our Blessed Lady beside the Cross, in loving contemplation of Christ who offers himself lovingly for each one of us.

Faith

The holy Eucharist is the "mystery of faith." Without faith, all you would see is bread and wine being offered, no more. Without faith, the most you could see in this is a gesture, a symbol, nothing more. With faith you know that at the moment of the Consecration — which is when the priest says, "This is my body," "This is the cup of my blood" — the bread and wine are changed into the body and blood of Jesus Christ who is then really present as God and as Man sacrificing himself for us on the altar as he sacrificed himself on the cross. If you come to Mass without faith, or with little faith you will easily get distracted and perhaps even bored. What a sad thing to get bored with Christ's sacrifice! Would we have been bored if we had been present at Calvary? If we hadn't faith, perhaps we would. Or at least we would have completely failed to understand what the death of that Man nailed to the cross really meant. You will only begin to understand the greatness of the Mass if you have faith. Stir up your faith. And then you will always be amazed at the Mass, you will realize that it is the greatest thing we possess here on earth.

The Purposes of the Mass

What else should you do, besides having a lot of faith, if you want to attend Holy Mass well? You should identify yourself with Christ. You should remember the Scriptures and have "the same mind" "that he had on the cross (cf. Phil 2:5). The same mind which means the same purposes. What purposes did Jesus have on the cross? What was he concerned about? We can sum up his ends or purposes as four: to give glory to God the Father; to thank him; to make up for the sins of men; and to ask him for graces for us. If each time you go to Mass, you try to live at least one of these four purposes, you will attend Holy Mass well.

**The first purpose: adoration**

God is our Creator. He is the Lord of the whole world. We depend on him for everything. He is infinite, eternal, all-powerful. His infinite greatness and goodness ought to fill us with amazement and enthusiasm. When people get enthused about God, they want to praise him, they want to adore him. Jesus Christ, with his humanity, gave perfect glory to God the Father from the cross, and he continues to do so from the altar. If you unite yourself to him, you will be offering a perfect sacrifice of adoration and praise. Pay special attention to the *Gloria* and the *Sanctus*.

**The second purpose: to give thanks**

God is infinitely good. And all the good things we have, have come from him: life, family, sanctifying grace, faith, the sacraments, the gift of his Mother... And so many other natural and supernatural gifts. It is good to give thanks. The person who is too proud to say "Thank You" is not only ungrateful but is bound to end up being unhappy. Unite yourself to our Lord in the Mass, giving thanks, and you will see how you also become more optimistic as a result, because you will become more and more convinced of the goodness of God.

**The third purpose: to make up for our sins**

Jesus is perfect God and perfect Man. He is all-holy. Therefore he has not and could not have been guilty of any sin. But, as the Holy Scriptures says, he took our sins on himself and made up for them. He did penance for us by dying on the cross. If we want to take part properly in the Holy Mass, we must be sorry for our sins. The person who is not sorry for his sins will never understand or love the Mass, nor will he ever really take part in it. But the person who comes to Mass with real sorrow for his sins, will draw from it great strength to fight against temptations and to realize that, despite his weaknesses, God loves him very much.

The penitential act — the "I confess" — that we all say together at the start of the Mass does not pardon mortal sins. Forgiveness of mortal sins has to be obtained in the sacrament of penance. It is also important to remember that a person who has committed a mortal sin cannot go to communion unless he goes to confession beforehand. But the penitential act, if it is said well, certainly helps to obtain pardon for present venial sins as well as to stir up new sorrow for past sins that have already been forgiven. In this way it helps us to purify ourselves and so to take better part in the Holy Mass.

**The fourth purpose: petition**

Our God is a merciful and a very generous God. He longs to give. He wants to give us what is absolutely the best, what is the greatest gift imaginable: eternal life and all the help we need to make it ours. God wants to give. But he also wants to be asked: "Ask and you shall receive." That is why we ask with a prayer for petition. However, it is wise, when asking, to be able to back up our petition with some proof of special merit on our part. This is where we seem to run into a big difficulty. For when we look at ourselves, we see ourselves so full of defects and so lacking in merits that there seems to be no reason why God should ever heed our petitions. That is why we look to the merits of Christ, and to those of our Lady and the saints. That is why, if we are sensible, we unite our prayer to the prayer of Christ.

Christ's prayer is always effective because it is simply impossible that God the Father should not listen to the prayer of his beloved Son. Jesus prayed for us on the cross. He continues praying for us on the altar. When we pray in the Holy Mass, therefore, and unite our prayers to that of Jesus, we can be sure that our requests will be heard by God the Father.

Readings

Holy Scripture is God's word. God speaks to us in the inspired books, so that we can know what we have to believe and what we have to do, in order to get to heaven. After each reading we say, "Thanks be to God." Why do we say this? Because it is a wonderful thing that God speaks to us, that he addresses his words to us in these holy books, pointing out to us the way to heaven. It is another marvelous proof of his love for us. That is why we thank him.

**Gospel**

The Gospel tell us of the life of Jesus Christ, true God and true man. They tell us of the things he did and the words he spoke during his life here on earth. We stand — at attention, as it were — in order to listen to the Gospel. This should be a sign to others and a reminder to ourselves that we are ready and determined to put into practice what we are listening to. You will have noticed how, just before the priest begins to read the Gospel, he turns towards the altar or the tabernacle, bows down and prays. What he is doing is to ask God for grace to be able to proclaim the good news of the Gospel well. At that moment you too would do well to ask for grace to be able to listen to the Gospel joyfully, to understand it and to put it into practice.

**Creed**

This is said on Sundays and the bigger feasts. We declare our faith. Do we really believe in the things we say in the Creed? Of course! But do we realize how big these things are? We believe in God, who is Father, Son, and Holy Spirit, who is One and Three, who created us, who redeemed us by means of his Son, Jesus Christ, who sanctifies us, giving us a share in his own life — by means of grace, through the work of the Holy Spirit and that of the holy Church — who forgives us always (always provided we are sorry and ask for his pardon), and who is determined to bring us to heaven. There are some people who live in a closed world, as if they were inside a tunnel.2

Faith brings us out of the tunnel and let us live in the wonderful world of God. To declare our faith, as we do in the Creed, is something that should fill its with wonder, thanks and joy.

Presentation of the gifts

We have ended the liturgy of the word. Now we start the Eucharistic liturgy in which the main actions of the Mass take place. The Eucharistic liturgy is made up of three main parts: the presentation of the gifts, the Eucharistic prayer or Canon (with the consecration), and the communion. In the presentation of the gifts (or the offertory) the priest (and we with him) offers the hosts — some small particles of unleavened bread — and small quantity of wine. What he offers is really very little. We could say that it has practically no value. But, *it should represent us*. If you want to learn to take proper part in the Holy Mass, it is important that you learn to offer yourself and to offer all that is yours in this moment of the Mass.3 Take your work, your studies, your needs, your struggle, and even your weaknesses. Take all of that and put it on the paten beside the hosts, those small pieces of bread. Put it on the chalice with the wine.

Jesus Christ is going to come to this altar within a few minutes. There are many ways in which he could have chosen to come. But he has wished to come by marvelously turning the bread and the wine into his own body and blood. He has wished to come by means of transubstantiation, by which something that we offer him, something that is ours, is changed into his body and blood, while of the bread and wine only the appearances remain. The bread and the wine are our gifts, our offering to God. They will be your gift and your offering if you make them yours, if you put yourself there, on the paten with the bread, in the chalice with the wine. If you let yourself get distracted at the moment when the priest is offering the gifts, then the bread and the wine will be other people's gifts, something that other people offer to God. But they won't be your gifts, because you have not offered them, you have not offered yourself with them. Now do you see how important it is not to get distracted at the moment of the offertory?

**Presentation of the gifts**

We have seen how in the presentation of the gifts, we offer to God a little bread and wine. We have seen too that these offerings ought to represent us. In themselves they are things of little value, but our affection accompanies them. Now think of what is going to happen to these gifts of ours. At the moment of the consecration, God is going to change them into something divine: into himself. From bread and wine they become the body and blood of Jesus Christ, true God and true Man! Up to the moment of the consecration our offering to God has practically no value. From the moment on, it has infinite value! Doesn't this help you see the importance of offering yourself with the bread and the wine so that they represent your day, your life? If you do this you are participating in the Mass, and God will gradually do with your life what he does with the bread and wine. He will gradually turn your life — your ordinary everyday life — into something with divine value in his eyes. Your life — your work, your rest, your sports, your friendships — if you associate it closely to the Holy Mass, will be a sanctified life, which means sanctified work, sanctified rest, sanctified sports, sanctified friendships. Unite yourself well to the Holy Mass.

**Orate, fratres**

We have spoken of how we ought to offer ourselves on the paten with the bread, and in the chalice with the wine. You have probably noticed how the priest, before he offers the chalice, adds a few drops of water to the wine, the wine that will soon be turned into the blood of our Lord. These drops of water — which are dissolved in the wine and therefore also turn into the Blood of Christ — represent us and all that we offer to God with Christ. Consider what happens next. After offering the bread and wine, the priest turns to the people and invites them to pray "so that our sacrifice," he says — my sacrifice and yours — "may be acceptable to God the Father Almighty," Don't pass over this too lightly: the sacrifice of the Mass is Christ's action, Christ's sacrifice. But it is also the sacrifice of the priest and of the people. It is your sacrifice — if you have made it yours, if you have really put some part of yourself into this sacrifice.

Sanctus

The Preface introduces the Canon which is the central and most solemn part of the Holy Mass. At the end of the Preface we say the Sanctus: "Holy, holy, holy Lord God..." It is like a song or a shout of enthusiasm. Let us think for a moment what our God is like. He is all powerful (he can do anything). He is infinite Love (he loves us as no one else could ever love us). He is all goodness and truth and greatness (he became Man out of love for us; he died on the cross to redeem us; and then he overcame death by rising again).

All of this should fill us with gratitude and joy. And then, like the saints and the angels in heaven, we will grow really enthusiastic about our God, we will want to praise him, and we will repeat the "Holy, holy, holy" with faith and fervor.

Consecration

The most solemn moment of the Holy Mass is the consecration. Up to that moment what is on the altar is bread and wine. From the moment when the priest pronounces the words of the consecration" — This is my body"; "This is the cup of my blood" — what is in the altar is the body and blood of Jesus Christ. Of the bread and wine nothing remains except the appearances. But, under those appearances, God is really present. All of this is done by the power of God. Jesus Christ is God become Man and he can do anything. He can even change a little bread and wine into his own body and blood so that it can be our offering and sacrifice: and also, if we are fit to receive him, so that it can be our food.

The priest raises the host and the chalice. And we adore Appearances will not deceive us if we have faith. With the eyes of our body we only see bread. But with the eyes of faith — which is how the Christian soul sees — we see and recognize our Lord himself. Let us express our faith. You remember those words of Saint Thomas, "My Lord and my God." Many people repeat them quietly to themselves at the moment of the elevation. Thomas wished to see the glorious Body of the risen Jesus. Then he proclaimed his divinity. Our Lord said to him, "Thomas, you believe because you can see me. Happy are those who have not seen and yet believe." Let us proclaim our faith in the real presence of Jesus in the host, relying for proof on his infallible word.

**Consecration — Communion**

This is the moment of the Mass when we have to be most awake, putting heart and soul into many acts of faith and love and adoration. Because Christ is at last on the altar. There is no longer any bread or wine. By the miraculous process of transubstantiation all of it has been changed into the body and blood of Jesus Christ, God become Man. Our Lord is really present with his humanity and his divinity, offering himself for us on the altar just as he offered himself for us on the cross.

We are on Calvary. This is the "composition of place" that we should make in these moments. Christ is offering himself for us. We too should want to be beside him, like our Lady and Saint John who were beside him and kept him company on Calvary. Let us ask them to help us not to get distracted, to be present with faith, to realize what Jesus is doing as he offers himself on the altar for the whole humanity — to adore him, to thank him.

The Mass is never a private action. Even if very few people or only a single person accompanies the priest, the whole Church is present. "Priests fulfill their chief duty in the mystery of the Eucharistic sacrifice. In it the work of our redemption continues to be carried out. For this reason, priests are strongly urged to celebrate Mass every day, for even if the faithful are unable to be present, it is an act of Christ and the Church."4 Let us be conscious of this presence of the whole Church which, of course, also includes the angels and the saints. They are present and adoring from the moment of the consecration. If we ask them, they will help us too, to be present in a spirit of reverence and adoration.

**The Our Father**

The Eucharistic Prayer or Canon is the central part of the Mass. Now the moment for communion is approaching. As we end the Canon we begin our more immediate preparation for communion. And first of all we say the prayer that our Lord himself taught his disciples: "Taught by him, we dare to call God our Father — he is the Almighty who created heaven and earth, and he is a loving Father who waits for us to come back to him again and again, as the story of the prodigal son repeats itself in our lives."5 The Our Father contains seven petitions. We would do well to meditate on each one of them as they cover all of our most important needs.

**Preparation for Communion**

"This is the Lamb of God... Lord, I aim not worthy.. We are going to receive our Lord. On this earth, when we receive an important person, we bring out the best — lights, music, formal dress. How should we prepare to receive Christ into our soul? Have we ever thought about how we would behave if we could only receive him once in a lifetime?"6 We are not worthy to have him enter even once into our house, into our poor soul. Yet he is so eager to enter there very often. What we can and ought to do is to ensure that however poor the house of our soul is, it is clean. We cannot receive our Lord with a dirty soul, with a soul dirtied by sin. If we ever stain ourselves with a serious sin, then we have to get cleaned in the sacrament of penance before going to communion. We are not worthy to receive our Lord. But we must never receive him unworthily with a mortal sin on our soul that has not been confessed. It would be like the kiss of Judas. It would mean betraying Christ, striking him, crucifying him all over again.

**Communion**

"Happy are those who are called to his supper." "If you do not eat the flesh of the Son of Man, you will not have life in you." "Anyone who eats this bread will live forever..." We come to Mass because we have felt ourselves invited to accompany our Lord in his sacrifice — while he offers himself for us — and to offer ourselves with him. We come to Holy Mass, therefore, to take part in the sacrifice of Christ. When the moment of communion comes, we feel that our Lord continues to invite us. Now he is calling us to his supper where he offers himself to us to be the food of our souls. How hungry we should be to receive him!

The soul needs its nourishment even much more than the body. But we should not forget that while the appetite of the body is generally spontaneous (three or four times a day we *feel* like eating), the appetite of the soul is rather *reflexive* and *voluntary*: it is a consequence of faith. Stir up your faith in him who is hidden beneath the appearances of bread: "Lord, I recognize you." Stir up your faith in his promises: "Anyone who eats this bread will live forever." And your hunger for communion will increase from day to day.

We should be so eager to receive him! Holy Communion is the greatest gift we could be offered. And yet some people are not interested! They could go to communion frequently; but they don't. And there are others who don't go to communion because their weaknesses get the better of them. But why don't they go to confession first, and then to communion? And then they will get*strength*, precisely to resist those weaknesses! But since God not only knows this but loves us, he has given us a source of special strength, of divine strength, in the sacrament. How eager we ought to be to receive them, especially those two which we can receive often, confession and communion.

We should put so much love into how we receive him! Always with faith, and always with love. If you really have faith, if you realize what it is you receive, you will receive him with love, just as it is with love that he comes to you. He comes to you with love, and you *ought* to receive him with love. There is no *obligation* to go to communion frequently. But if you do go to communion, then there is an obligation to receive him with love and affection. It would be such a lack of reverence to receive our Lord in a routine way, without trying to make many acts of faith and of love.

Holy Mass: self-giving

In the Mass, Christ offers himself for us. And in Holy Communion he offers himself to us. Think what this offering costs our Lord — his whole passion! The Mass asks us also for correspondence and self-giving. If we attend Mass with faith, it will be easier for us to give ourselves to God each day trying to fulfill his commandments with love. And it will also be easier for us to give ourselves generously to other people, in a constant effort to love them, to understand them, to make their lives happier.

**Opening prayer, prayer over the gifts, prayer after communion**

In the Holy Mass we are praying constantly with Jesus and through Jesus. Remember, for instance, the prayer that we say before the readings, and those that come after the offertory and the communion. We ask for different things. But what matters most is that we always ask "through Jesus Christ our Lord." It has been said that the only prayer which reaches heaven with full effect is that of Jesus. Therefore when we pray through him in the Mass, we can be sure that our prayers reach God the Father and that he listens to them.

**Mass: presence of God**

There are so many other small details in the Mass that we can learn from. One is the fact that time and again throughout the Mass the priest says to the people — he wishes them — "the Lord be with you," and the people return him the same wish. Could we wish someone anything better? The Lord is going to be with us during the whole of the Mass, and we should try to be with him. And then he will also be more with us — and we more with him during the rest of the day.

**Sorrow for one's sin**

The Mass is a sacrifice offered for the forgiveness of sins. We would not have proper dispositions for taking part in the Mass if we were not aware of our sins and *sorry for* them. That is why, as soon as the Mass has begun, the priest invites each one of us to call our sins to mind. And all of us pray together, acknowledging that we have sinned through our own fault in our thoughts and words, in what have done and failed to do. If you are not sorry for your sins you will never attend Mass well. Think at the moment therefore about your sins and your acts of selfishness, and ask Blessed Mary ever Virgin, and all the angels and saints, to pray for you and help you to be very sorry for those faults of yours which, even if they are not very grave, nevertheless disfigure the soul.

**Thanksgiving**

Christ offers himself for us in the Holy Mass, and he offers himself to us in Holy Communion. To be present at Mass, and receive Holy Communion, is the greatest thing we can do here on earth. Here, on the altar, we receive the greatest benefits that God gives us on earth. Once Mass has ended it is only logical that we remain for a few minutes giving thanks to our Lord. To leave without giving thanks would be a sign of little consideration or little faith. "The fact that the sacred function... has come to an end, does not dispense him who has communicated from making his thanksgiving. On the contrary it is most fitting that after he has received Holy Communion and after the Mass is over he should collect his thoughts and, in close union with his Divine Master, pass such time as circumstances allow in devout and salutary conversation with him."7

Those moments, when one has received communion and the Mass has just ended, are the best moments to ask graces and favors from our Lord. He is so eager to give, but at the same time he wants us to ask. "Ask and you shall receive." Can there be any better moment for asking than when we are united with him, when he is inside us, brought there by his immense love towards each one of us? Don't waste those moments. Use them to pray for many things, for yourself, for your loved ones, for the Church, for the Pope, for souls everywhere, for the whole world...

Endnotes

J. M. Escriva, *Christ is Passing By*, no. 92.

J. M. Escriva, *The Way*, no. 575.

Cf. Vatican 11, *Presbyterorum Ordinis*, no. 5; *Lumen Gentium*, nos. 11 and 34.

Vatican II, *Presbyterorum Ordinis*, no. 13.

*Christ is Passing By*, no. 91.

*Ibid*.

Pope Pius XII, *Mediator Dei*, no. 130.

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